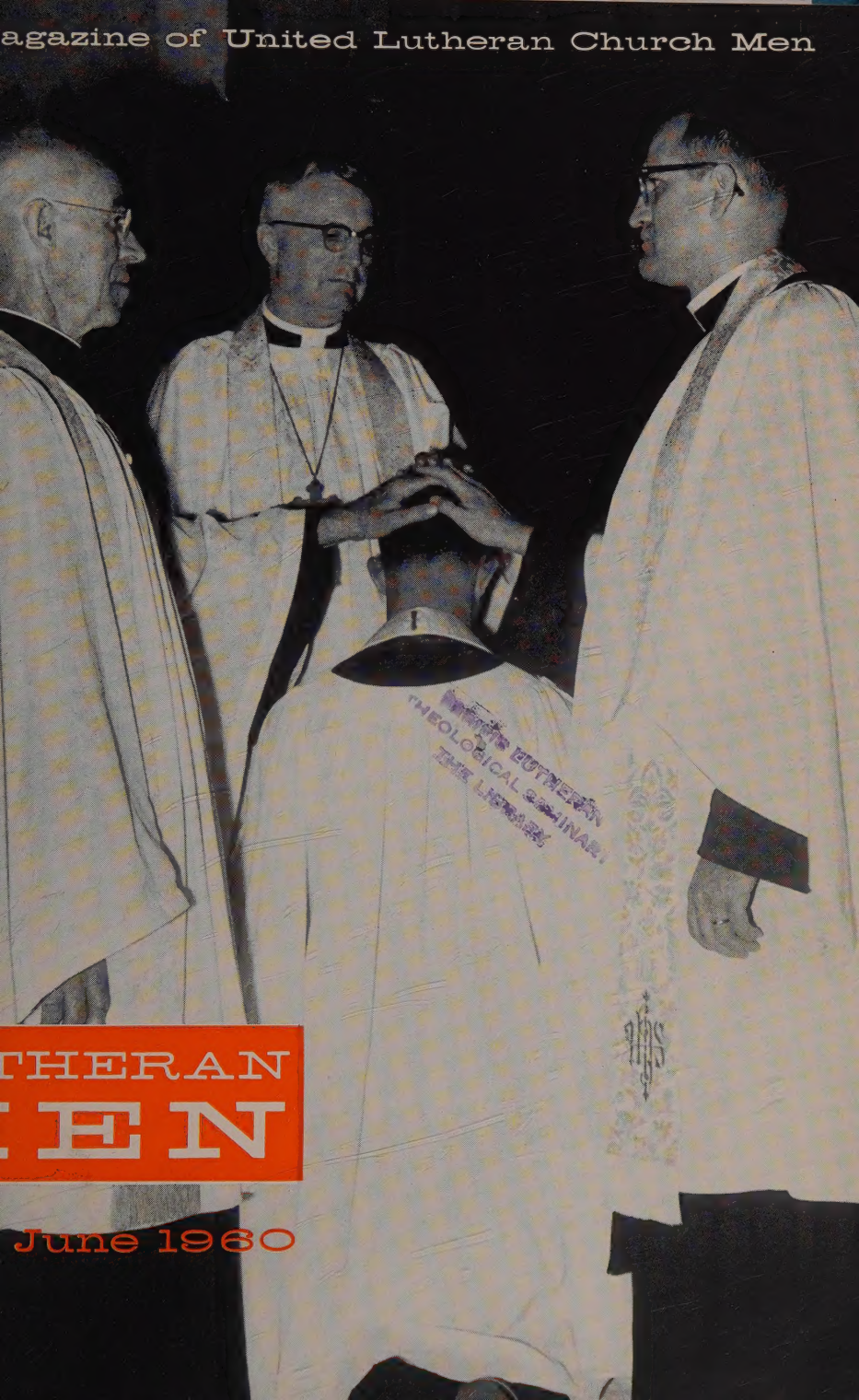
agazine of United Lutheran Church Men



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June 1960

Cover Comment

GRADUATION TIME—and ordination time. A good time to think a bit about the ministry.

The latest survey of the ULCA Board of Higher Education is, again, a disturbing one. It reveals that at least 427 additional ministers are needed to serve the church's 4600 congregations—256 of them "qualified to call and support full-time pastors."

Approximately 140 to 150 men graduate each year from the 10 ULCA seminaries. But the need for pastors remains relatively constant. In other words, we never seem to catch up.

We do not believe that Christ intended for all men to become full-time, ordained pastors. He has other jobs to be done too (be sure to read Dr. Heiges's chapter on the "Calling of Everyman," beginning in this issue of LUTHERAN MEN). *But, neither do we believe that our Lord ever asks us to do more than he knows we are able to do.*

The conclusion is simple—we are still not exposing enough of our promising young men to the need for "men for the ministry." And I don't mean we should "promote" them. We, all of us, must influence youth by our example, by our conversation, by our genuine respect and concern for providing spiritual leadership in the great task of kingdom building.

Statistics indicate that it takes 25 years for the average congregation to produce a minister. Many congregations, of course, have done far better than this—but many have never produced any!

How many men have entered the ministry from your congregation? Have your example and concern been responsible?

—G.T.

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LUTHERAN MEN

agazine of United Lutheran Church Men

or

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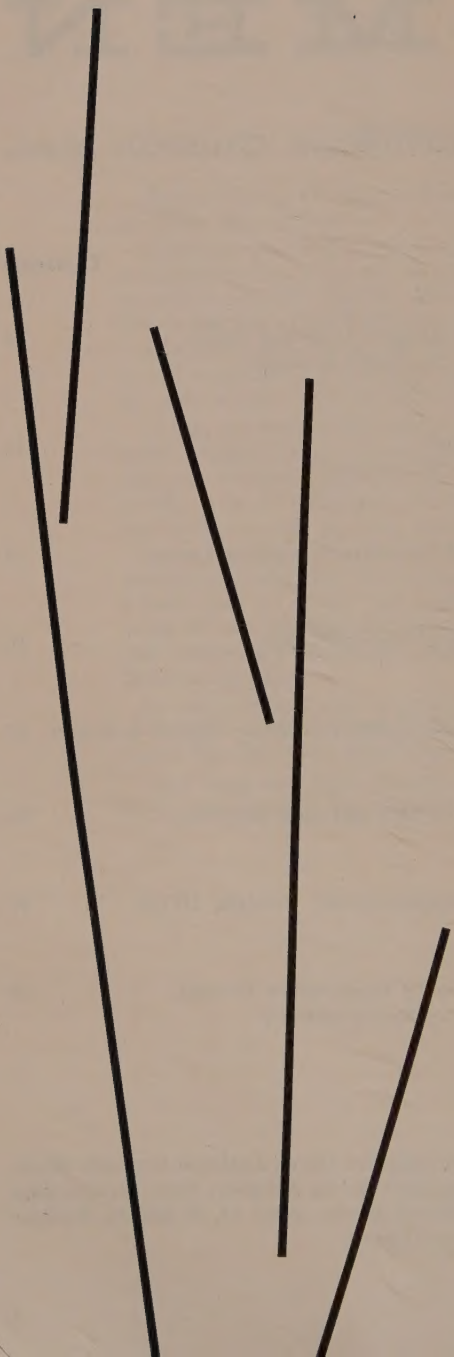
The Calling o



HAVING EXPLORED the meaning of
cation in the Scriptures and in the w
ings of Martin Luther, it is now tim
attempt an answer to the question: W
is the calling of Everyman today?
insights gained so far will be utilize
outlining an approach to vocation rele
to our contemporary situation. "Ev
man" is taken to mean representative
in the sense of the famous fifteenth-
tury morality play with that title.

As soon as one mentions "calling"
"vocation" three basic questions com
mind: Who is calling? To whom is
call addressed? For what purpose is
call? They are very simple questions, q
tions that are implicit or explicit in
kinds of circumstances where a cal
heard.

For six years we lived on a certain b
of Claremont Avenue in New York C
just across from Columbia University.
the one side of the street stood Barn
College buildings and on the other
of the street stood apartment build
which housed families of Columbia fa
ty and staff. Since the street was a

veryman Today

by DONALD R. HEIGES

Dr. Heiges, formerly executive director of the National Lutheran Council Division of College and University Work, is dean of the Chicago Lutheran Theological Seminary.

This article is the fourth in "The Christian's Calling," the Knubel-Miller Lectures of 1958. It is reprinted in the interest of Christian vocation, with the permission of the publisher, the Muhlenberg Press. The lecture will be concluded in next month's LUTHERAN MEN.

"The Christian's Calling," by Donald R. Heiges, is available through any branch of the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

both the street itself and the wide walks became, after school and over ends, a veritable playground. At e times, above the noise of children lay down below, one could hear, in- ittently, a call from the apartments e: "Johnny! Susie!" Who was call- A mother. To whom was she call- Her children. For what purpose did call? To bring them home—for din- perhaps, or yet again, to run an nd.

ocation, understood from the pers- ve of Christian faith, is as simple as Who is calling? God. To whom is all addressed? His children. For what ose does he call? That his children come home, to gather around his e and then to run errands for him. us examine these questions and ers.

The three basic questions

ho is calling? To reply that God is g may appear to be an obvious an- at least for Christians, but let's not ed to the next question too quickly. Consider: In the widespread and casual use of the word "vocation" or "calling," to how many persons does the question of WHO is calling ever occur?

Pick up the latest and most highly recommended books on vocational guidance which you may see on the library shelves of a school of education or in the office of a high-school counselor and try to find the word "God" in an index. No, you will not find God there because in the professional field which specializes in helping persons "discover" their "vocations" God has long since been banished. And so we have the weird phenomenon today of calling without a caller—no less weird than the smile of the Cheshire cat without the Cheshire cat in *Alice in Wonderland!* Small wonder that a novelist who is a thoroughgoing naturalist can refer without any sense of incongruity to writing as "his calling."

And so the question of who is calling must be raised and answered. It must be raised by Christians on every occasion when the words "calling" and "vocation" are used in a clearly naturalistic sense. By

so doing in a sort of socratic way, some persons may be sufficiently annoyed, disturbed, even shocked that they will stop prostituting one of the most significant words in the English language or begin for the first time to wrestle with the fundamental issues of human life and destiny.

But there is another reason for raising the question, namely, to spell out the answer. "God" is indeed the answer, and yet, for the Christian, it is not an adequate answer. Such an answer can be given much too glibly. Furthermore, such a minimal answer may actually turn out to be non-Christian since the concept of God can be given many a different content.

For Christians the One who calls is none other than "God the Father of our Lord Jesus Christ," and this is saying something quite other than "God the unmoved First Mover" and something far more than "the God of Israel." Yes, the answer must be spelled out so that there may be no misunderstanding. Indeed, the answer has been spelled out for us. Why should we struggle with words and phrases when the answer is at hand in the liturgy of the church? He who calls is the one God—Father Almighty, Maker of heaven and of earth, and of all things visible and invisible . . . only-begotten Son, who, for us men, and for our salvation, came down from heaven, and was made man . . . Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified.

To whom is the call addressed? The call of God is addressed to his children, to all his children, everywhere.

This answer immediately poses the problem of *who* are God's children. According to one view, all human beings are children of God by virtue of being the creatures of God. This view is reflec in the popular concept of "The fath hood of God and the brotherhood man," the acceptance of which is suppo to dissolve all difficulties between m and between nations! Those taking position claim the support of the creat story, which affirms that man was m in God's image (Gen. 1:26-30, and Pa speech in the Areopagus, to wit: "[God] made from one every nation men to live on all the face of the ea having determined allotted periods the boundaries of their habitation, they should seek God, in the hope they might feel after him and find H Yet he is not far from each one of for 'In him we live and move and h our being'; as even some of your p have said, 'For we are indeed his spring' " (Acts 17:26-28). According the alternative view, both Old and N Testaments have been written in the viction that men are not children by b (by creation), but become children God by adoption. Many passages can quoted to support this position, as, example, John 1:12: "To all who recei him, who believed in his name, he g power to become children of God; were born, not of blood nor of the wil the flesh nor of the will of man, but God." (Cf. also John 8:44, and Rom and 9.)

Involved are the unfathomable and lessly debated issues of election and destination. For our purpose it can sim be reiterated that God calls his child and the problem of ultimate identifica can then be left in his hands. Perhap can be put this way: God calls all (Acts 17:30) but only his children kn his voice and respond to his call (J 10:1-5). This seems to have been Pe understanding when he addressed

tley crowd on the Day of Pentecost: he promise is to you and to your chil- n and to all that are far off, every one om the Lord our God calls to him" cts 2:39).

Some of God's children are indeed far and others are near; some are rich, l others are poor; some are well edu- ed, and others are illiterate; some sweat out in coal mines, and others analyze rts of production in air-conditioned ces; some tend assembly lines, and ers tend babies; some are married, and ers are single; some are old, and others young—and yet they are all called h the same call. It is the call to Every- n!

For what purpose does God call? God s his children to come home (Luke 11-32), to be faithful members of household (Eph. 2:19-22), to serve n in the orders of his creation (John 15-19).

n other words, God calls Everyman out his isolation, alienation, and loneliness o fellowship, into a unique fellowship: od is faithful, by whom you were call- into the fellowship [*koinonia*] of his , Jesus Christ our Lord" (I Cor. 1:9). this is a fellowship both human and ine: "We have fellowship with one ther, and the blood of Jesus his Son nses us from all sin" (I John 1:7). e price of admission into this fellow- o is forgiveness, and the price has been d. Only he who constantly lives in for- eness is at home in the household of d. And the fellowship of forgiveness known supremely in the breaking of ad together at the family meal, around Table of the Lord.

To refer to the fellowship of forgive- s as the household of God is, of course, use a metaphor to indicate a reality ich can never be adequately expressed. Certainly no single metaphor is sufficient in itself to convey the total meaning of the church. Especially illuminating are the metaphors of "the body of Christ" and "the people of God," the former stressing the organic character of the church and the latter the prototype of the church in the people of Israel. Both metaphors emphasize the corporate nature of God's call to Everyman. Christians are "members one of another," be it in a household, a body, or a people.

God calls men, then, to be with him and to be with each other in his household. This is the basic purpose of the divine call, and in a sense it is an "end in itself." But there are errands to be run, functions to be fulfilled, tasks to be done by the various members of the family. To be a member of the household is to have an assignment; both membership and assignment are the gifts of God. Such assignments vary according to (a) the qualifications of the members and (b) their willingness to be of use to the Head of the household.

When God calls Everyman into his family, *ipso facto,* he calls Everyman into the divine service. Everyman's vocation is of one piece, cut from whole cloth. It is a seamless robe, and Everyman will attempt to rend it at his peril. Integral to Everyman's vocation, however, are *two* fields of service—within the household and outside the household — and these fields intersect each other.

This division is made for the purpose of analysis only. In reality we are dealing with the same persons, and with the totality of their lives. The division simply recognizes the fact that these persons, these Christians, are "in the world but not of it," that their "citizenship is in heaven" but presently their lot is cast in "the kingdoms of this world."

Vocation within the household

Let it be clear that under this category we shall not be dealing further with the saving action of God by which Everyman is incorporated into his household. We shall be dealing only with the responsibility of Everyman who is already within the community of the called. This responsibility is threefold: to lead a life worthy of the calling, to minister to the saints, and to declare the wonderful deeds of God.

1. *Every Christian is called "to lead a life worthy of the calling to which [he has] been called*, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

This familiar passage is illustrative of the extended treatment in the New Testament letters of vocation within the household of faith. It is inconceivable to Paul that members of the body of Christ should lie to one another, steal from one another, slander one another, be covetous of one another, and practice immorality with one another (cf. Col. 3). On the contrary, within the family all believers should "through love be servants of one another" (Gal. 5:13). Members of a family should be so closely bound together in love that "if one member suffers, all suffer together; if one member is honored, all rejoice together" (I Cor. 12:26). The profusion of Pauline teaching on this subject, however, should not make us unmindful of the rich resources in other parts of the New Testament. For example, the First Letter of John could with much justification be given the title of "A Handbook on Vocation within the Household of Faith." The author does not use the term "vocation" or "calling," but his concern throughout is that the "little children," the members of the family Christ, should be worthy of the calling which they have been called. Here is t classic passage (4:7-11):

> Beloved, let us love one another; for l is of God, and he who loves is born of G and knows God. He who does not love d not know God; for God is love. In this love of God was made manifest among us, t God sent his only Son into the world, so t we might live through him. In this is love, that we loved God but that he loved us a sent his Son to be the expiation for our si Beloved, if God so loved us, we also ou to love one another.

The motivation for love within the fello ship of believers has never been set fo more clearly. That which is at the heart the biblical concept of vocation, name the divine initiative, is exalted in th passage as the fountainhead of Christi fellowship.

There have been times and places in t history of the church when outsiders cou point to the family of Christ and sa "How these Christians love one another But the record of strife within the visib household of faith is so extensive that literally fills libraries — both the pe strife of personal animosities and the bitt theological strife leading to schism. Th disastrous effects of this strife have been deep as the ocean, and as broad as the sk Whatever else may be said about these e fects, this can be affirmed: strife with the household of faith is a denial of Chri tian vocation. For the life we are called live within the household is one of low ness, meekness, patience, forbearing lo eagerness to maintain the unity of t Spirit in the bond of peace.

2. *Every Christian is called to minist to the saints.* The primary New Testame word for ministry is *diakonia,* the mea ing of which is "service." Translato differ as to how it should be rendered the many contexts in which it appea

r example, Hebrews 6:10 can with ual justification be translated either "to nister to the saints" or "to be of service the saints." Postponing until later con- leration of an ordained ministry, it is rfectly clear in the New Testament that members of the household of God are pected to minister to the saints, i.e., to ch other. This responsibility can be ercised in several ways.

Each member of the family is called to nister to the *physical needs* of his thers in Christ. A Christian can to me extent carry out a ministry to physi- needs in face-to-face relationships. ithin his own congregation there are ways opportunities to minister to those sest to him: a child who has fallen eds to be picked up; a woman needs lp in the nursing of her aged father; fellow-student needs tutorial assistance master a difficult subject; a hospitalized mber needs to be visited. But beyond e immediate reach of his own hand a ristian can greatly extend his ministry giving financially to the physical relief d rehabilitation programs of his church. is stewardship of material resources reby becomes a part of his vocation.

Christians are also called to minister to ch other's *spiritual needs*. And so Paul ites to the Colossians (3:16): "Let the rd of Christ dwell in you richly, as you ch and admonish one another in all sdom." Wisdom in spiritual matters is t the exclusive possession of the ordain- pastor; neither is the responsibility for ching and admonishing the members of household of faith vested only in the fessional clergy! To the Galatians Paul ites: "Brethren, if a man is overtaken any trespass, you who are spiritual uld restore him in a spirit of gentle- ss" (6:1). Here is a difficult ministry spiritual needs which, says Paul, can properly be carried out by any member of the household who is sufficiently "spiritual."

ULCA PRESIDENT Franklin Clark Fry and Treasurer Edmund F. Wagner stand before $45,000 marble panel erected in New York's Interchurch Center to honor Dr. Fry's service to the world ecumenical movement. Dr. Wagner is president of the center, which was dedicated on May 29.

All Christians, then, have a ministry to each other, a ministry to physical and spiritual needs. This is an integral part of their vocations. Most Christians carry out such a ministry quietly within the limits of their aptitudes; but some Christians receive special gifts which bring their ministry special recognition. And so Paul writes to the Corinthians (I Cor. 12) that "there are varieties of gifts, but the same Spirit; and there are varieties of service [ministry], but the same Lord";

and proceeds to list eleven specially identified services rendered in the church. These services should not be performed with a view to honor but rather in such a fashion that all members of the body of Christ "may have the same care for one another." (Special functions and offices in the church will be considered in the next lecture.)

3. *Every Christian is called to declare the wonderful deeds of God.* Addressing the church, the author of I Peter (2:9-10) asks in effect: Why do you think God has "called you out of darkness into his marvelous light," and has designated you as "a chosen race, a royal priesthood, a holy nation, God's own people"? Answer: "that you may declare the wonderful deeds of him who called you" to those that are still in darkness.

This part of Everyman's vocation in the church merges almost imperceptibly with his vocation in the world. Indeed, it is the point at which the church moves into the world to fulfill her mission there in response to her Lord's command, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

Everyman's vocation within the household of faith is to support the church with his prayers and his gifts as the church undertakes to carry out her mission of witness in areas where Everyman himself cannot declare the wonderful deeds of God. He can make his witness in his own station in the world, in the place where he is, but Everyman himself cannot directly witness to Christ "to the end of the earth." And so his vocation, it again appears, includes the stewardship of his material resources.

The Spirit of God calls his children by means of the church, to which has been entrusted his Word. On the one hand there is the *life* of the church, the l within the household nourished by Wo and sacrament; on the other hand, there the *mission* of the church, which flo from her life into the world. The streng of the church's mission depends upon t vitality of life within the household faith; and, in turn, the vitality of l within the household depends in no sm measure upon the church's acceptance her mission outside the household.

The mission of the church is a cor rate mission. This is said at the risk of dundancy because the calling of Everym to declare the wonderful deeds of G must be seen within this corporate m sion. As we have noted, this truth becom obvious when the gifts of one Christi must be joined with the gifts of ma other Christians in order to plant t church in some remote corner of the ear Everyman must also recognize this tru as he attempts to declare the deeds of G in his own community, in the office, the factory, in the classroom; for ev there he does not make his witness alo or in his own strength. As he seeks fulfil this aspect of his vocation he mu do so as a member of the body of Chri within the fellowship of a royal prie hood, undergirded by the prayers of t whole household of God. For Everym to try to witness to Christ "on his own" to court frustration and defeat, for h calling to make Christ known is set with the mission of the whole church.

To summarize: Everyman's vocati within the household of faith is to wa worthily of the calling to which he h been called, to minister according to h gifts to the physical and spiritual nee of the saints, and to declare either d rectly or indirectly the wonderful dee of God. *To be concluded*

MIDLAND

Deep Roots in Fremont, Neb.

by STAN SASS

FORTY YEARS ago Midland College came a part of the Fremont, Nebraska mmunity and the question facing the ministrators of that time was: Would s transplanted educational unit grow the new ground?

Midland had been moved from Atchi-n, Kansas, where the school was unded in 1887. Fremont offered many portunities for growth. The city was the prosperous Platte Valley, and on e main highway and railway routes oss the middle west.

In 1919 the city was expanding and was in need of the services which college educated men and women could give her. Many Lutheran churches flourished in the area.

Midland and the city both were slowed, as were many other cities and schools, by the depression of the 1930's and by World War II. Now the two are experiencing steady growth.

Midland has taken deep roots and Fre-

Mr. Sass is publicity director at the ULCA's Midland College in Fremont, Nebraska.

special section of Midland's
brary is devoted to literature
l materials concerned with
Holy Bible.

Unique feature of Midland campus is a Victory Bell which is rung whenever a warrior squad wins an athletic contest.

mont has shown it is vitally interested in the program of its only institution of higher education.

This year, with the financial assistance of the people of Fremont, Midland will begin to build a new classroom building.

This year the college also expects to set a new all-time enrollment record, an experience not unusual since the inauguration of Midland's president, Dr. Paul W. Dieckman, in 1952.

In the eight years of his administration, the liberal arts school has noted a better than 40 percent increase in its student body and has passed the 5 enrollment mark.

It is worth noting here that nearly percent of the Midland student body made up of young men and women fr Lutheran church congregations. Most them come to the school from the we ern section of the country, althou there has been a recent upswing in t number of young people making ap cation for admittance from the East.

Midland is a charter member of a n athletic conference, the Tri-State lo in which schools from South Dakota a Iowa are also participants. It is expect that this too will have its effect on t areas from which the institution w draw new students.

To meet the increased needs brou about by the rise in student populati Midland is now expanding the pres campus and is looking forward to t construction of several new buildings.

Currently under construction is a n men's dormitory and dining hall faciliti

The dormitory will house 77 stude and increase the male housing capac to approximately 250. The air c ditioned dining hall will seat 4 students.

Midland's students are looking forwa to the opening of the new dining ha since it will mean the present facility w be vacated and ready for conversion a Student Union.

This is a program the students the selves have brought about through a s cial fee collected at registration time. T plan was instituted three years ago a enough funds have now been accum lated for the project to become a reali

Since 1950, a new library building h been erected and a wing has been add to the women's dormitory. This year t

mpus was expanded to take in an addi-
nal square block.

As with any dynamic organization, the
licies and academic program are under
ntinuous study, and improvements are
ade whenever needed.

Most recent of the changes is the rais-
g of requirements as to grades before
student may be considered passing.

The college also has incorporated into
program the Graduate Record Exam-
ations and Comprehensive examinations
r seniors. These tests are used as checks
r determining how much a student has
ained (especially in his major field)
nile in college. Failure to pass the tests
n mean postponement of graduation for
least a semester.

Dr. William F. Zimmerman, dean of
e college, says of these examinations:
hey stimulate the learning process for
th student and teacher and help over-
me a serious weakness in higher educa-
n." The weakness, he states, is the
ilure to look at the student's major
ld as a whole.

Midland, like other Lutheran Colleges,
a school dedicated to the Christian edu-
cation of young men and women. Presi-
dent Dieckman pointed out in a recent
talk the importance of Christian educa-
tion.

He said, "I do not believe that the
greatest threat to our future is from
bombs or guided missiles. I do not think
our civilization will die that way. I think
it will die when we no longer care—
when the spiritual forces that make us
want to be right and noble die in the
hearts of men. Arnold Toynbee has
pointed out that 19 of 21 notable civiliza-
tions have died from within and not by
conquest from without. There were no
bands playing and no flags waving when
these civilizations decayed; it happened
slowly in the quiet of the night when no
one was aware.

"If America is to grow great, if our
freedoms are to be retained, we must
stop gagging at the word 'spiritual'. Our
task is to rediscover and reassert our faith
in the spiritual values on which American
life has rested from its beginning," he
said.

"To this end our church colleges are
dedicated."

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ULCM Executive Committee Report

The Executive Committee of United Lutheran Church Men met April 22-23 at the Paxton Hotel in Omaha, Neb. This was the first meeting of the ULCM Executive Committee in the Central States area. Not since the 1940 Omaha convention of The Brotherhood (ULCA) has there been a meeting of a major committee of our auxiliary in this area. On April 24, members of the Executive Committee visited five of the conferences of the Central States Synod. Meetings of the conference ULCM units were held with workshops in the afternoon and a banquet in the evening. Three members of the Executive Committee participated in each of the five meetings. All arrangements for the Omaha meeting and the tour of the synod were made by Marvin Barnett, president of Central States ULCM and Executive Committee member of the ULCM. Mr. Barnett is a resident of Omaha.

Greetings from the Central States Synod were brought by the synod president, Dr. Alfred W. Young of Omaha. Representing the President of the ULCA was the Rev. Raymond H. Tiemeyer, his administrative assistant.

The Executive Committee received the report of Executive Secretary Howard L. Logan and requested that it appear in LUTHERAN MEN. Following the report, the resignation of Mr. Logan as Executive Secretary was presented and accepted reluctantly. Mr. Logan resigned so that he might accept a position with the Pacific Southwest Synod, ULCA, as Administr tive Assistant to the President. Resol tions of appreciation for his service we read and adopted. The resolutions are appear also in LUTHERAN MEN alo with the report. In connection with t Resolutions, members of the Executi Committee presented the Executive S retary with a portable typewriter. M Logan's period of service ends on Ju 17.

The officers of ULCM, acting as t Nominating Committee on Staff Pers nel, nominated J. H. Oetgen, first v president of ULCM, to the staff positi of Executive Secretary. Mr. Oetgen w elected unanimously. J. H. (Jack) Oetg resides in Atlanta, Ga., where he opera an insurance agency. He will assume t position at the termination of Mr. L gan's tenure. Mr. Oetgen is well-kno to many ULCM members since he h served in various positions in the au iliary and is currently its Director Evangelism. Jack also is a member of t Board of Social Missions of the ULC

The naming of Mr. Oetgen as Exe tive Secretary necessitated the election the Executive Committee of a number men to fill vacant offices. J. R. Bar was elected first vice president. Euge H. Kelchner was elected second v president. Hans P. Treuenfels was elect treasurer and Leo Schwerin of Columb Ohio was elected a member of the Exe tive Committee with a term expiring 1961. Mr. Schwerin is Director of Ste

OMAHA. *Top:* Marvin Barnett is con-ulated for successful arrangements by CM President Aubrey Mauney. *Center:* ird Vice President Earl Freese chats with stor Ray Tiemeyer, administrative assistant Dr. Fry. *Bottom:* Pastor Lester Utz pre-ts Executive Committee's gift of type-iter to retiring Executive Secretary ward Logan. Past President Merwyn C. ss looks on.

lship and Congregational Life for the io Synod of the ULCA.

One of the most significant actions of the meeting was the approval of a proposed unified study effort on the part of the ULCM. It was decided to use the study book "The Courage to Care" by Franklin Sherman as the text for an emphasis on Christian Social Responsibility. This emphasis is to begin with the 1960-1961 program year of ULCM this fall. All congregational ULCM units will be encouraged to study this book and also to act as sponsoring agents in the congregation for a congergational study of the theme. Sample copies of the book will be mailed to all affiliated congregational ULCM units this summer. There will also be available a poster and promotional aids including flyers and small program folders. The cost of this emphasis will be financed with funds from the Honorary Life Membership Fund.

An extended session of the Executive Committee dealt with the finances of ULCM. Concern was voiced over the poor showing of the units in remitting contributions toward the apportionment for the first quarter of 1960. The balances accumulated because of gifts from the ULCA and the failure to add to the staff of ULCM were reported to be dwindling. This is the last year that support will come from the ULCA; the amount is $3000 for the year. To maintain the services of other years it will be necessary to spend at about the same rate. Letters were sent to synodical ULCM presidents. A letter to congregational units is expected.

The Executive Committee approved the granting of 26 Lamb Awards for 1960. These award winners will not be announced until the award is presented to the recipient. ULCM serves as the agent for our church in this matter. Continued cooperation with the Board of Social Missions Department of Evangelism was

approved. It is anticipated that a new tract on "Vocational Evangelism" will be prepared jointly. Three King's Men Crusade tracts will be sampled to all congregations this fall in the Evangelism Packet.

The Executive Committee voted to have a study made of the desirability of removing the Joint Lutheran Topics from our magazine LUTHERAN MEN. George R. F. Tamke was elected Editor of the magazine through 1962. Plans were approved for making the ULCM Rep to the Atlantic City convention of church this fall. The constitution and laws of Pacific Southwest Synod ULC were approved and the unit was there fully accepted into membership. B. Bodie was elected to the board of l theran Church Men of America to the unexpired term of the Hon. L. Speckman. The next meeting of the l ecutive Committee was scheduled Atlantic City, N. J., October 12.

Report of Howard Loga

ULCM Executive Secreta

DEAR FRIENDS:

This is my final report as Executive Secretary of United Lutheran Church M It is submitted with a deep sense of gratitude for that which many people have c tributed to my life during the four and one-half years that I have been the Execut Secretary of ULCM. A large number of persons have played a significant role in forward progress of the auxiliary since 1956. One is reluctant to select names the reason that it is too easy to forget some who ought not to be omitted. Suffice to say that the members of the Executive Committee currently and those who forme served are, and have been in the vanguard of those who played leading parts in forward motion of ULCM.

It is my intention to present this report in three parts: the present role of men in our church; the accomplishments of the auxiliary over the past four and o half years; and some thoughts about the future of men's work in the church. Y may not agree with what I shall say, but my observations are based on the experien of my service as Executive Secretary and my contacts with lay activities in otl Lutheran and Protestant denominations, in the National Council of Churches Christ in the USA and in at least one consultation of the World Council of Church I do not intend to place before you a set of recommendations. This would be restriction I would not want to place on my successor.

Continued on page 18

A Word of Appreciation to Howard L. Logan

The Executive Committee of the United Lutheran Men (ULCA), in session assembled at the Hotel Paxton, Omaha, Nebraska on April 23, 1960, received with deep regret the resignation of our esteemed Executive Secretary, Howard L. Logan.

Upon motion, moved, seconded, and passed, it was decided that: "the resignation be accepted with deep regret, that Mr. Logan be assured that his services during the past four and one-half (4½ years) years of his leadership are deeply appreciated, and that we wish him God's richest blessings in his new field of labor in the work of the Church.

The termination of the term of service of Mr. Logan brings us to the end of a period of labor in the men's work of our Church which was marked with positive advance and outstanding accomplishments in every area of our Auxiliary's program and work.

We of the Executive Committee wish to pay our highest tribute to the integrity and forthright leadership manifested by our Executive Secretary in all levels of the ULCM work throughout the Church.

We believe that the men of the Church in the ULCA, the Synods, and the Congregations, join with us in this sincere word of appreciation, and would concur with us in saying that we all have looked upon Mr. Logan as a stalwart leader and deeply consecrated Christian layman who always put Service above Self and Principle above Expediency.

So, we unite in this our Word of Appreciation to Mr. Logan and wish to say finally, that, as he goes forth into his new area of Service in the Church, our best wishes and earnest prayers attend him in his continued and consecrated labors for our Lord and Saviour, Jesus Christ.

In Grateful Appreciation,

The Executive Committee of the ULCM (ULCA)

(Merwyn C. Fuss and The Rev. Lester M. Utz
Co-chairmen of the Resolution.)

Adopted, Omaha, Nebraska
April 23, 1960
Richard H. Snell, *Secretary.*

solution as presented and adopted by the Executive Committee of the ULCM (LCA) in session at the Hotel Paxton, Omaha, Neb., Saturday, April 23, 1960

Report of Howard L. Logan *continued from page* 16

My decision to leave this important work is the result of a personal feeling th someone else may be better equipped to "carry the ball" from here on. This has be a delightful experience for me, although at times most frustrating.

The Present Situation

There are thousands of active men in the life of the United Lutheran Church America! United Lutheran Church Men and the Lutheran Laymen's Movement f Stewardship represent only a very small portion of the dedicated men in the congr gations of the church. A recent survey made by the Office of the President of t ULCA reveals a much higher percentage of male adult activity than one would ha reason to suspect. This is encouraging to say the least. The record of the Unit Lutheran Church in America in evangelism and stewardship would lead one to fe that although we may have much activity in the congregations, there remains mu to be done.

The organized men's movements in our church have only a small degree influence in the life of the congregations. The Lutheran Laymen's Movement f Stewardship members would, in my opinion, wield a larger influence proportionate than ULCM members. The great task of the church, whatever that might be, accomplished, if it is accomplished at all by men, not entirely by the members either of the two movements—but rather by countless numbers outside the progra of both groups. ULCM numbers less than 1/3 of the organized men of the cong gations. This is to say nothing about the total male membership of the ULCA. some congregations ULCM is a very significant program, but this is the excepti rather than the rule.

There is a feeling abroad in our church of over-organization. This is most tr as it effects men. Many men do not feel any need for a men's group in the cong gation. They find that they already have too many meetings to attend in the life the congregation. It must be recognized that the number of meetings in congregatio of the ULCA since World War II have multiplied over and over. We have seen t coming of age of organized programs of evangelism and stewardship in almost eve congregation. The move to the suburbs has placed a greater community responsibil upon men in civic life and this too, has added to the number of meetings.

The mad rush to acquire things in American life has had its mark on the m of the church. The continual desire for pleasure, which is so much a part of c society, has infected the church too. The do-it-yourself craze has significantly be a part of the life of men. It isn't enough for us to just criticize these distractio we must creatively face up to the situation and try to attract our men away from t evils of the materialism of our day. We must help men to understand the role of t church in this our day, and their specific role in society as Christians.

This affinity for materialism has caused many of our men to expect mate results from association with the church and particularly with the men's auxilia More than I like to hear it, the question is asked, when a group is approached affiliate itself with the men's program, "What do we get out of it?" You all ha heard this question, and isn't it a clue to the hold that materialism has on us? Sin

hen did we ever expect the church to be the donor of material gifts? Perhaps no ner matter has so disturbed me as I have gone about the church, trying to interest n in the official men's program of the ULCA. It isn't what we "get" that is portant, it is what we "contribute" that counts.

One of the first discoveries I made when I came to this post, was that our men eded to be brought to a more complete understanding of their role as "the church" the world. Men had to be told about the relevancy of the gospel in today's world. eir faith must be active in love—love to their fellow man. And where are these low men? Out in society, of course. In a very feeble way we have tried to hammer this matter. We have had little success. The Board of Social Missions Department Social Action is trying to put across the same message, and yet the number that contacts in a whole year with this message, in a personal way, is infinitesimal. This ssage must still be addressed to men. Men must come to see that Christ and his chings are relevant.

The laity needs to see that it is "the church"! Too many of us think of the urch as an organization. "The church" says Kraemer, "did not enter the world as organization, it became one afterwards." It is even strange to some men that the urch should attempt to interest non-church members in the Christian faith. We ist encourage our pastors to take a more active role in ministering to our com- nity. There are ministries which are needed that may never result in a statistic the church. People who are in trouble need the church, and we should be ready serve regardless of their interest in church membership. Men need to realize their ique role in being the "salt of the earth." Too few understand this role today.

The popularity of religion is over! We all remember the large number of assists church received in its program from all kinds of secular groups. It was popular to e support to church attendance. Everyone was going to church—for *what* reason, s unimportant. All the mediums of communication gladly lent their aid—it was thing to do. Church attendance dropped in 1959 for the first time in many rs. The net increase in growth of the ULCA was the smallest in years. Religion lost some of its glamor for many lukewarm Americans. This means that men st be much more alert to their opportunities for witnessing.

What about the present situation in ULCM? There are encouraging signs, hough at times they are difficult to discern. More and more I have had men say me, "we have come to the realization that our programs must be Christ-centered l church-related." We have some very dedicated men in the synodical, conference l congregational ULCM units. The ULCM has become a more responsible agency the life of the church. There is a sense of being a part of the church. Recently heone compared our South Bend convention with others by saying, "I really felt t we were a part of the church as I listened and met many of the church leaders South Bend."

There are a number of men who are asking, "Do we need a men's program in congregation?" This is the question which must be asked by all. I believe the wer is to be an affirmative one. I believe there is a need for a men's group in the urch—that is, the right kind of a group, with a program that is stimulating and, Elton Trueblood says, is an "unapologetic effort to extend Christ's kingdom."

Accomplishments of the Auxiliary

I would like to remind you of some of the things which we have done "togeth in the last four and one-half years. I say "together" with great conviction, beca they were not accomplished by the Executive Secretary. There has been a v wonderful spirit of cooperation between the Executive Committee and myself. T is not to say that everything I proposed was acceptable. I can say, however, that I not know of any one single serious disagreement with the Executive Commit collectively or individually. This is why I say that what has been accomplished been done "together." I hope that my successor may have this same kind of sup and cooperation.

As I list the major achievements, I do not necessarily place them in the order their importance, but rather as they come to my mind. High on the list would the *restoration of the standing of the auxiliary in the life of the church.* We h been gladly accepted everywhere in the church-at-large. This has been a const source of strength for me, personally. We did not make the significant contributi to the boards and agencies as did others, and yet we were accepted. The respo following our Report at the Dayton Convention of the church was one of the demonstrations of our acceptance, in my opinion.

Not only have we been accepted, but *we have won the confidence of the lead ship of the church.* Again and again I have had occasion to believe that the lead of our church knew we could be counted on to act responsibly. We were willing follow the direction of the church without grumbling or contrariness. One might w that we had been asked to assume some more significant service in the life of church, and yet we must remember that we are able to render only very limi service because of the restricted number of congregational ULCM units. It has b encouraging to me to have the advice and counsel of the church leaders, which come because of a spirit of confidence in the auxiliary to act responsibly.

One of the important accomplishments has been *a sense of service to congre tional men's units.* We have proceeded on the basis that everything we do sho have as its goal the strengthening of the congregational ULCM unit. Unless this the motivating theme of our service, we really do not have much reason to maint an executive office at all. The many items of printed materials have in almost ev instance been prepared with this idea in mind. We are a service station, serving needs of the congregational ULCM units.

Although I have often wondered about the value of publishing a great volu of materials for the congregational units, I am convinced that they render real serv You cannot estimate the value of one idea shared with others. The materials we h distributed have, for the most part, been attractive and helpful. It is useless to pub materials if they are not attractive enough to be picked up and read. The num of printed items far surpasses that which we made available four and one-half y ago.

Our magazine LUTHERAN MEN has been improved. We have changed alm everything about the magazine, including the Editor. We receive fine complime about our magazine on every hand. The content, the format and the appearance h been improved. We regret that the subscription list has not grown in comparison

e quality of the magazine. We have had the services of two excellent Editors, the v. Joseph Mohr and George Tamke, both bringing to the magazine their own fine ents.

We have increased our field service even though we have not increased our staff. e willingness of many of you to accept assignments has made this possible. We ve been represented in every synodical ULCM almost every year. We have had ner kinds of meetings within synods. We have spoken to congregational, district, nference, state and synodical units all across our church. We have not restricted rself in any way and have willingly accepted all invitations that came. Only in es of more than one invitation for the same date, have they been refused. One nders what might have been our situation had we not done all this field service. importance cannot be minimized. It is still needed. And more is needed than er before.

In this period of service we have been able to *enlist five new state/synodical LCM units.* This has been possible because we have been able to give personal vice to these men in their own areas. This enlistment could never have been ssible by correspondence. In most cases these units already existed. It remained us to encourage them to become affiliated with the auxiliary. Our constitution s so worded as to be able to accept state units although we had hoped we might ly have synodical units. These units cannot be left to themselves. They must be rtured and personal service to them must be continued. They still need guidance. e cannot expect them to be mature constituent units immediately. Nor should we erlook the fact that there are still some synods without organized men's units: ribbean, Icelandic, Kentucky-Tennessee, Mississippi, Nova Scotia, and Slovak Zion.

We have increased the attendance at our biennial conventions. This has not been y and it has not grown as I had hoped it might. We should be encouraged that h of the last two conventions was larger than the previous one. Pittsburgh was ger than Kitchener and South Bend was larger than Pittsburgh. We further believe t the programs for the conventions have improved. Again there is room for further provement, but we have come a long way in convention planning and program- ng. A very careful supervision of the next convention will be necessary. This will of a new type, and the arrangements with the host synodical ULCM may have be somewhat out of the ordinary.

ULCM has received very appreciated *assistance by The Lutheran and the Church lletin service.* At least once each year we have had one of the bulletins given over one of the emphases of our auxiliary. This has been of tremendous value to our gram. We are indebted to the Rev. Robert Clark for this service. We have also iced an increasing number of insertions in *The Lutheran* which deal directly with program or with units of our auxiliary. It is not strange to see a News section d off with some item about ULCM. Article and stories including our program e become frequent. We are indebted to Dr. G. Elson Ruff and Robert Huldschiner, tors, for these insertions.

There have been other accomplishments, familiar to all of you, I am sure. The tinual use of the King's Men Crusade; the promotion of the awards program of boy scouts; the improved finances; the President's Bulletin; our filmstrip, "But

Was He My Brother?"; the Presidents' Conference; the ULCM Leadership Traini Program; the ULCM Leadership Kit; and many others. While all of what has be recited above may seem to be a formidable list, it remains for ULCM to find mo effective means of enlisting a greater proportion of the manpower of the church.

And About the Future

This is not my final report because I feel there is NO future for the men's wo of our church—not at all. There is a need for a vital men's program in our chur and in the church-to-be. I wish I were sure of the real desire on the part of men have a vital program. To be sure, there are many men all over the church who a need and have a desire for a men's program. This number, however, seems to comparatively small in relation to the total male membership of the church.

It is my hope that a new personality can bring a freshness to the entire program and along with it a greater degree of creativity and imagination than possessed me. We have not been able in the more than four years to find that which wo enlist an ever-increasing number of men and involve them in the program.

We are on the threshold of the merger of our four church bodies. This sh give us a new opportunity. I believe that, with the sympathetic understanding of church leaders, doors can be opened for the men's program of the church. Cl association with the leaders of the Augustana Churchmen can, I believe, help to ma progress which will be lasting and significant for the future of men's work in church.

I hope that someone, in fact as many of you as possible, will keep in the stre of interdenominational men's work. I hope that you will keep abreast of what happening in the church these days. I hope that you will make it possible for new Executive Secretary to have the same freedom of movement that has been mi We have more to gain from this association with others than we have to give.

In Conclusion

As I close this report I do so with a very sincere word of appreciation to all you who have meant so much to me over the years. As I stated earlier, what been accomplished has been accomplished "together." I shall miss our very cl association and the friendship of each of you. May my successor have the sa demonstration of warm friendship.

It is easy to overlook those who do the less glamorous tasks of keeping a pr gram and organization moving. Over the four and one-half years we have had w faithful and cooperative girls in our office. They have given their assigned respon bilities devoted service. To all of them and especially those currently employed, Er Hoyer and Eunice Anderson, go my very deep appreciation for their contribution United Lutheran Church Men.

—Howard L. Logan

EDITOR'S NOTE: *Because of the significance of events connected with the Omaha meeting of the ULCM Executive Committee, we have given them complete coverage. Thus pressed for space, we have had to postpone until next month inclusion of certain other features and news items.*

PRESENTING 7½ million Lutherans who administer their churches' program for military sonnel, Dr. P. O. Bersell, chairman of the National Lutheran Council's Bureau of Service Military Personnel, and Dr. Paul L. Dannenfeldt, chairman of the Lutheran Church—ssouri Synod's Armed Service Commission, step back after placing a wreath at the Tomb the Unknown Soldier in Washington, D.C. on April 26. The wreath was placed in nor of the 1,065,000 who are buried in U.S. military cemeteries around the world and remember not only the Lutherans, "but also all servicemen and people of every nation oughout the world who have died for the cause of freedom."

NEWS of Men and their Activities

owa ULCM has set its convention e as October 9 at Webster City, Iowa. number of leadership workshops have n held by the synodical officers in a nber of areas of the synod. President Heinz and Vern Johnson have been ing leadership to these meetings.

* * *

Pacific Southwest ULCM has set a goal 25 *new* affiliated congregational units the year. Gene Hoeftman, president, ng with a corps of leaders is making real progress. A dinner meeting is being planned at the convention of Synod at Sacramento. Convention is scheduled for September 24th.

* * *

New York and New England ULCM held a number of meetings of men in connection with the meetings of the conferences of the synod. Clarence Neun, president of the synodical unit, spoke at the Hartwick, Mohawk, New York and the New England Conference ULCM

in April and May. The New York Conference ULCM held its spring meeting at St. Paul's, Byram, Conn. The NY & NE convention was held at Holy Trinity, Buffalo, with J. S. Patterson of United Church Men as speaker. Eugene Kelchner represented the ULCM (ULCA) at this convention.

* * *

We are beginning to notice a slight breakthru in the insertion of ULCM news in synodical papers. We are quite confident that all the synodical papers would welcome ULCM news. We noted recently that Warren Ideus had some ULCM activities in the Texas-Louisiana Lutheran. This unit has scheduled its 1960 convention for St. Mark's, Cuero, Texas, on October 29-30.

CONOVER church architectural award went to Dr. Elwood L. Bowman, at left, director of church extension for the ULCA Board of American Missions, at recent 20th annual National Conference on Church Architecture in Minneapolis. Presentation, made by Dr. T. Norman Mansell, past president of the Church Architectural Guild of America, cited Dr. Bowman's 23-year campaign for the use of able church architects, good programming, and far-sighted financing.

Wisconsin ULCM is making prog in distributing Charters and UL Handbooks. This state unit was acce into membership at our South Bend c vention. The congregational units af ated with the state unit were ther enrolled in the ULCM (ULCA). P ident Bob Keown and Dwight Fra set up the Contact Man program along with a number of other men visiting congregations in Wisconsin w men's units.

* * *

Georgia-Alabama ULCM is busily gaged in a Manpower Mobilization E gram. Dave Blomstrom, formerly a president of the ULCM (ULCA) spearheading the program. Dave po out that only 22 percent of the poten manpower of the church is enrolled ULCM. Half of the battle is being w ing to recognize the problem and do something about it. This program of cruitment will be reported from time time by this unit.

* * *

Indiana ULCM has a regular repo to the synodical paper in Fred W. An son, who served so capably in connect with the ULCM convention held in diana last fall. Fred writes that there a need for new blood in the Indi ULCM. This need exists in other ar In fact there should be a continual fusion of new blood into the ULCM all levels. Convention is scheduled LaFayette October 8-9.

* * *

Michigan ULCM met April 30 Allen Park, Michigan. Howard Herte Waterloo, Canada was the ULCM re sentative. Ronald Moykkynen presi The speaker for the evening banquet the Rev. Richard Albert, vice presi of the synod. A budget calling for $2

RGER chairmen Dr. Malvin H. Lundeen
he Joint Commission on Lutheran Union
Dr. William Larsen of the Joint Union
mmittee posed together at April's con-
uting convention of The (new) American
heran Church in Minneapolis. JCLU, rep-
nting Augustana, ULCA, AELC, and
mi, is negotiating for merger in 1962
ch will result in a 3 million-member
heran Church in America. Officers of 2¼
lion-member TALC are Dr. William
sen, general secretary; Dr. Norman A.
nter, vice president; and Dr. Fredrik A.
iotz, president. The new Lutheran body
formed with the merger of the ALC,
C, and UELC.

proposed to the delegates. It included
0 for use in the synodical camping
gram at Gun Lake.

* * *

Central States ULCM recently spon-
ed a series of Conference Conventions.
leaders were members of the ULCM
LCA) Executive Committee which
at Omaha. Meetings were held in
tanelle, Ohiowa, and Gothenburg,
., Waterville, Kans., and Kansas
, Mo.

* * *

The New England Conference NY &
ULCM held its spring meeting at Hartford, Conn. The speaker was ULCM Executive Committee member Hans P. Treuenfels of Norwalk, Conn. The president is William Messner of Southington.

The Southern Conference ULCM of *Pacific Southwest* Synod held its spring meeting at Trinity Lutheran Church, Pasadena, Calif. The speaker was Dr. Oscar Benson, former president of the Augustana Lutheran Church. President of the unit is Werner Schneider of Hollywood Lutheran Church. A Retreat is planned for June 17-19 at the synodical Camp Yolijwa.

The Central Conference ULCM of the *NY & NE* Synod held a 20th Anniversary Convention at Redeemer Lutheran Church, Utica on May 7. The speaker was the Rev. Walter Bock of the Department of Evangelism, BSM staff. The Hartwick Conference ULCM held a spring meeting at St. Paul's, Rensselaer, N. Y. on May 14. The president is Dr. Burton Wilcke.

The Northwest Philadelphia District ULCM will meet June 5 at Upper Dublin Lutheran Church. The speaker will be the Rev. Robert Clark, bulletin service editor of the ULPH. President of the District ULCM is Ted Goller.

* * *

St. John's, Atlanta, Ga. ULCM took the lead in sponsoring a Pastor Appreciation Day for the Rev. Clarence K. Derrick Sr. A special sermon was preached by the synod president, Dr. Raymond Wood. A silver service was presented to Dr. and Mrs. Derrick. The ULCM presented him with a brief case.

The ULCM of *Reformation, Wichita, Kans.* sponsored a communion breakfast on Easter for all the men of the congregation. *St. Paul's, Byram, Conn.* ULCM visited Holy Trinity, New Rochelle, N. Y. early in May to hear an address by Dr. Franklin C. Fry, ULCA president and

member of Holy Trinity. *Emmanuel, High Point, N. C.* ULCM has adopted the "buddy" system for increasing ULCM membership and attendance. Recently 62 men were present. Joe Ridenhour of Kannapolis spoke about the Loan and Gift Fund of North Carolina ULCM.

* * *

For the month of March the National Lutheran Committee on Scouting awarded 73 *Pro Deo et Patria* awards as compared with 59 for the same month in 1959. There were 525 registrations received as compared with 505 in 1959.

* * *

The constituting convention of *The Brotherhood* of The (new) American Lutheran Church will be held at Minneapolis, Minn. August 27. It will foll the closing conventions of the th men's groups of the merging churches August 26. Al Doerring is executive rector of the new men's group.

* * *

Dr. James Wagner, president of Evangelical and Reformed Church, w ing in *World Call* magazine states t the church needs laymen for the foll ing reasons:

. . . the laymen's money
. . . the laymen's thinking
. . . the laymen's talents
. . . the laymen's witness
. . . the laymen's presence

are YOU sharing the above with y congregation?

ONE MILLIONTH migrant transported by the Intergovernmental Committee for Europ Migration was 11-year-old Lutheran Latvian Andrejs Suritis, holding a bouquet of r presented to him by dignitaries at New York's Idlewild Airport. Among the greeters w from the left: the Rev. George Whetstone, ULCA pastor and chairman of Lutheran Im gration Service; the boy's mother Mrs. Larisa Suritis; Senator Kenneth Keating of N York; Aleksandrs Suritis, the boy's father; the Rev. William H. Kohn, Missouri Sy pastor and LIS vice chairman. In front, Andrejs talks with his brothers Janis and Dai who have been living in Kalamazoo, Mich., with their mother.

1960 Apportionment Receipts**

UNITED LUTHERAN CHURCH MEN

January 1 - April 30, 1960

Synod	1960 *Apportionment*	*Anticipated* 4/30/60	*Received* 4/30/60	*Received* 4/30/59
ANADA	$ 546	$ 182	$ —	$ 200.00
ARIBBEAN	—	—	—	—
ENTRAL PENNSYLVANIA	3,227	1,076	229.50	53.00
ENTRAL STATES	2,260	754	676.00	922.00
LORIDA	742	248	10.00	294.00
EORGIA-ALABAMA	1,483	495	80.00	75.00
ELANDIC	—	—	—	—
LINOIS				
IDIANA	553	185	178.00	50.00
WA	863	288	15.00	—
ENTUCKY-TENNESSEE	—	—	—	40.00
ARYLAND	2,351	784	459.50	905.00
ICHIGAN	992	331	23.32	50.00
ISSISSIPPI	—	—	—	—
EW JERSEY	504	168	125.00	300.00
EW YORK & NEW ENGLAND	3,023	1,008	1,026.88	1,041.11
ORTH CAROLINA	8,184	2,728	474.75	960.60
ORTHWEST				
Minnesota	1,711	571	—	—
Wisconsin	1,453	485	—	30.00
OVA SCOTIA	—	—	—	—
HIO	938	313	310.00	300.00
CIFIC	558	186	—	45.00
CIFIC SOUTHWEST	3,720	1,240	45.00	—
NNSYLVANIA MINISTERIUM	5,150	1,717	805.85	749.90
TTSBURGH	3,357	1,119	1,120.00	914.25
CKY MOUNTAIN	705	235	—	—
OVAK ZION	—	—	—	—
UTH CAROLINA	4,296	1,432	—	—
XAS & LOUISIANA	729	243	8.25	30.00
RGINIA	1,785	595	—	10.00
ARTBURG	504	168	—	15.00
EST VIRGINIA	638	213	106.05	157.28
ESTERN CANADA	214	72	53.00	100.00
Total	$52,155	$17,393	$5,565.25	$7,686.64

o synodical unit.
ease report errors to N.Y. Office.

The Rite of Confirmation

by PAUL M. LINDBERG

This topic begins by having the men recall the experiences they had at the time of their confirmation, as well as during the time they were receiving instruction for confirmation. This is then followed by a discussion of the Order for Confirmation in the Service Book and Hymnal.

The next step in the presentation attempts to help the men to a clearer understanding of the meaning of confirmation. The content of pre-confirmation instruction is examined and evaluated. A final glance is given to the responsibilities involved in confirmation.

It is hoped that all of this will lead to an increased appreciation of the significance of confirmation.

What Is Confirmation?

IT IS LESS than amusing when pastors discover children in their catechetical classes who spell the word as "conformation." Yet this misspelling describes exactly how confirmation is often looked upon by some members of the church. They see it simply as "conforming" to a good old custom. No wonder that this holy rite has become for them a legalistic formality. No wonder that many young people are dropping away from the church soon after confirmation, not even to the surprise or disappointment of their elders.

In simple definition the word "confirmation" means "the act of verifying, ratifying, making sure." The verb "confirm" means "to establish more firmly, to assure the truth of." In the church this word is used to designate the ceremony by which the baptismal covenant is verified in an adult setting. The act of confirmation should not be viewed as a special or magical ceremony by which something is magically or miraculously done to or for the confirmand. It is rather the act by which the confirmand and l congregation, both under God's g and in God's presence, make more str and sure the total Christian experi of the growing young person.

In answer to the question, "Wha confirmation?" one of our Lutheran c chisms gives the following answer: "C firmation is a churchly rite at which after having given proof of our Chris knowledge, make public confession of faith and promise faithfully to fulfill duties as church members; whereupon congregation prays for God's bless upon us and we are admitted to Lord's Supper."

The following, then, are factors volved in confirmation: It is a chur rite. It is preceded by the acquisitio knowledge of the Christian faith. It public confession of faith. It calls f promise on the part of the confirma The congregation prays for the

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and. And the confirmand is admitted ough confirmation to the Lord's Sup-

ite or a Sacrament?

areful distinction must be made be- en the sacraments of the church, which e been specifically established and ered by Christ, and the rites and orders he church, which have been set and ed upon at the human level. In most ances such rites were introduced and continued for the sake of maintaining r and propriety in the church.

n our Lutheran Church a sacrament is holy ordinance instituted by Christ self, in which through earthly means receive heavenly gifts of grace." There only two acts of the church which ll each of the three requirements of definition: Baptism, and Holy Com- ion. These, therefore, are recognized s as sacraments. Since confirmation not fulfill the requirements of the nition—not having been established hrist, for example—we do not recog- it as a sacrament. Nonetheless, con- ation is still worthy of our solemn tion as one of the most meaningful tions and practices of our church.

Order for Confirmation

Ve are now ready to take a closer look ne "Order for Confirmation" as it ars on pages 245-247 of the *Service and Hymnal.* As we proceed with examination of the service, please how closely the Order for Confir- on is related to the elements con- d in the basic definition, as quoted e.

A rite of the church. The rubrics lear in setting this service forth as blic service of the church, shared oth confirmation and congregation. in cases of serious illness or press- ing necessity may it be a private cere- mony; and even in such cases it is to be administered "in the presence of mem- bers of the church" and then publicly announced to the congregation.

2. *Preceded by instruction.* The serv- ice itself is the act of confirmation. All the instruction that precedes it is simply a preparatory step that leads to confir- mation, though many people mistakenly apply the word "confirmation" to the process of instruction. The instruction period is necessary for a valid confirma- tion. It is the only way by which the can- didate for confirmation can intelligently participate in the rite; it provides the necessary background for a clear under- standing of his vows and promises. Only through such instruction can the church be assured that the confirmand really knows what he is saying when he makes his confession of faith. For this reason the rubrics state that the confirmand must first "be approved in such manner as may be deemed satisfactory by the pastor and the church council."

3. *A public confession of faith.* This is expressed in the simplest and most common statement of the Christian faith: the Apostles' Creed. The rubrics state that the candidates for confirmation shall "be instructed in the Christian faith as it is set forth in the Small Catechism." This is without doubt the simplest teaching manual of the faith of the Lutheran Church concerning the way of salvation as revealed in God's Word and as pro- claimed historically in the church. The Apostles' Creed has become the common form by which the content of the faith is publicly confessed.

4. *The confirmand makes a promise.* This is in a sense the heart of the con- firmation service. The confirmand him- self takes the central action by which his

confirmation is effected. It is his own confession of faith and his own promise. Through the Sacrament of Baptism he has already become a member of the Christian church. But at the time of his baptism his parents and sponsors spoke for him. Now the confirmand has the opportunity to express vocally his own faith in Christ. Now he himself can promise to abide in the covenant of his baptism, and to be diligent in the use of the means of grace and in prayer.

There is also included in the service an opportunity to renounce the devil and all his works. This element of the c firmation rite was in common use ing the early centuries of the Chris church. In our service today it is li as permissive, which means that it or may not be used at the discretion the pastor or the congregation.

5. *Prayer for the confirmand.* T prayer, in which the pastor speaks the congregation, is an integral part the service. While the congregation not be thought of as doing the confi ing, this prayer is expressive of the sense of participation on the part of

The Inter-Lutheran Topic for July

Aims

1. To have the men understand the difference between a sacrament and a rite of the church.
2. To inform the men of the type and content of the instruction that should precede confirmation.
3. To impress upon the men the benefits of such instruction.
4. To have the men appreciate the promises made at confirmation by both the confirmand and the congregation.
5. To emphasize the necessity for the continued encouragement of our young people after confirmation, both by their parents and the leaders of the church.

Suggestions for a Devotional Service

Hymn: "Faith of our fathers! living still" (No. 516, *Service Book and Hymnal*)
Psalm 119:1-16, followed by the Gloria Patri
Scripture Reading: Ephesians 2:13-22 or John 15:1-16
Prayer: SBH, p. 220, Number 16
Hymn: "My Lord, I hear thee pleading" (No. 288)
The Topic and Discussion
The Lord's Prayer, followed by the Benediction

Questions for Discussion

1. Many confirmands are lost to the church in the years immediately following confirmation. Why? What suggestions can you give to help remedy this situation?
2. Is the usual age of 13 or 14 the most effective age for confirmation? Should it be raised? Or lowered?
3. Some congregations follow the custom of having confirmation sponsors for the young people being confirmed. Are there any values in such a practice? Should it be made a universal practice in all congregations?
4. Is the present course of instruction thorough enough? What items do you feel should be added? Or omitted?
6. Do you feel that confirmands should be asked to "renounce the devil, and all his works, and all his ways?"

gregation, by which the inner mutu-
y of faith and support are experienced.
6. *Admission to the Lord's Supper.*
behalf of the congregation the pastor
s, "I do now . . . admit you to the
lowship of the Lord's Table, and to
ticipation in all the spiritual privileges
the Church." This is the act by which
confirmand is recognized and accepted
having reached the point of maturity
l discretion where he can take on the
igations and privileges of an adult
mber of the church. It becomes the
iding point between being considered
hild or an adult in the church.

at Does All This Mean to Me?

The practical relevance of this holy
to the life of the church and to the
ividual's practice of Christian living
many-sided. We can examine only a
of the problems that emerge.

Who does the confirming? In actual
ctice the pastor is responsible for con-
ting the service of confirmation. As
esult one often hears statements such
this: "Pastor N . . . confirmed me."
does the pastor really "confirm" a
son? While he plays an important
t in the service, and usually provides
pre-confirmation instruction, it can-
truly be said that he "confirms." To
so would be to suggest that the pastor
ds special grace and power in his
nds. This is obviously not so.

t is equally doubtful to suggest that
pastor is speaking for the congrega-
n, and that is is really the congrega-
n that "confirms." For this suggests
t the congregation has special grace
ted in it. But while the members of the
gregation may encourage young people
ing their period of instruction, and
vide the proper environment for their
ture, it would be equally false to sup-
e that the congregation "confirms."

Is it more proper to say that God does the confirming? Certainly, this is much more true than suggesting that the pastor or the congregation holds the key to confirmation. It is *only* God through his Holy Spirit who can confirm the true faith in us. It is *only* the Holy Spirit who can enlighten our darkness and preserve our relationship wtih the loving Father. It is *only* the Holy Spirit who continues to keep us faithful throughout our adult life.

But there is undoubtedly also the human element to be considered. There is some truth in suggesting that the confirmand does his own confirming—always, of course, with the help of the pastor, and of the congregation, and of the Holy Spirit. But it is the confirmand himself who, prompted by the Spirit, speaks the decisive words. It is he who professes his faith in the Father, Son, and Holy Spirit. It is the confirmand himself who promises, by the help of God, to remain in his covenant relationship with God.

Is a Public Ceremony Necessary?

What value is to be found in a public confession of faith, and a public verification of the baptismal covenant? Couldn't this, and shouldn't this, be done privately? Isn't this a matter between God and the individual alone? Isn't there the danger that this ceremony will be only an empty shell, holding no inner meaning for the confirmand?

There is always the ever-present danger of empty formalism in our services and ceremonies. But simply because the pitfall is there, does not mean that we must step into it. Where the heart of the individual confirmand is truly involved in that which transpires in the service, confirmation will have a profound and dynamic meaning. The confirmation cere-

mony can indicate the social approval of the congregation. The importance of the occasion can serve to make this a "day to be remembered." The individual's response to God need not be lost, and much can be added in a public ceremony to heighten the significance of that which occurs on the day of confirmation. Public recognition is given to the new adult status of the confirmand.

What Instruction is Needed?

In the Lutheran Church every confirmation service should imply the satisfactory completion of an adequate course of instruction. This has always been one of the strong characteristics of our Lutheran Church. We believe that Christian testimony should be based on clear and accurate knowledge. Such testimony is at its best when it represents the response of an individual soul to the clear teaching of God's Word. This makes it logical that not only the standards of teaching should be kept high, but also that instruction in Christian knowledge should continue in the expanding life of the person *after* confirmation. The church can remain strong only by holding to such high standards.

The basic books of instruction for confirmation are usually the following: the Bible, *Luther's Small Catechism,* the *Service Book and Hymnal,* and a manual of biblical and ecclesiastical history. These are often taught through the use of special teaching manuals arranged especially for classes leading to confirmation. Nevertheless, the basic sourcebooks are the necessary texts. They present the essential content of the Christian faith that should be the minimum expected of every church member.

To promote and maintain a growing family fellowship in the faith it has been suggested that these basic books should be the heart of the family's devotio shelf around the family altar.

Responsibilities After Confirmation

In many ways, the Service of Confirm tion marks a beginning, as well as a p of achievement. Because of this, there new responsibilities added after con mation. These responsibilities fall u the confirmand, the congregation, the p tor, and the home.

Too often we have permitted our yo people to be confirmed without hav impressed on their hearts the seriousn and sacredness of the promises they h made. Sometimes the excitement and tivity surrounding the service have cau the mind of the confirmand to be tracted. The young people who are be confirmed must fully understand that promises they make are promises for l

The keeping of a promise is the c cern not only of the one who makes but also of the one to whom—and whose hearing—the promise has b made. The congregation therefore a assumes a responsibility when its yo people are confirmed. The congregat must recognize the new adult stature the confirmands, and provide them w opportunities to exercise their increas abilities. They dare not be forgott with no further provision being made their continued Christian nurture. Th who are mature in the faith must c tinue to strengthen their younger bre ren.

Most pastors feel a deep sense of sponsibility when they face a class young people, assembled at the altar the confirmation service. They have ready sensed this responsibility in wo ing closely with the young people dur the course of instruction leading to t hour. This concern does not end with close of the confirmation service. T

tor now senses an added responsibility ard helping them fulfill their confir- ion vows.

But the home continues to be the most tegic agency in influencing the lives he young people. It is often the most portant factor in determining the per- 's continued loyalty and faithfulness Christ and his church. The father in home must recognize his share in the den and privilege of this responsibil- The diligence with which confirma- vows are honored and kept in later depends more on the loving guidance he fathers in our homes than is com- nly realized.

Suggestions for the Leaders

he leader will do well to remember the hendous scope implied in this study. The of confirmation is a long tradition in Lutheran Church. One short session can dly cover even the historical develop- ment. The content of the course or courses leading up to confirmation is extensive. In some congregations this course covers one year of study; in others two years. Still other congregations are working toward making the course of study cover a period of three or four years. For adults the course is usually much briefer in length. In any case, with so much in the background of our practice, the present study can be only a brief review of the main elements of the subject.

It is suggested that the session be conducted as a carefully guided sharing experience. This should arise out of the men's own experiences and feelings. As Lutheran men they have all been confirmed, and will be able to look back upon their own experiences. In the light of these past experiences they will be able to examine their present attitudes toward the blessings they once received through confirmation. From this point the men can be led—through group thinking and sharing—to an understanding of the present responsibilities they have toward the young people who are now being confirmed. (over)

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Begin the discussion with questions as these:

1. Do you remember the date of your firmation? Can you recall any spe events which occurred on that day? W impressed you most?
2. What part of the instruction you rece prior to confirmation can you remer best? What impressed you most?
3. Do you feel that you fully appreci the significance of your confirmation the day you were confirmed?
4. In your estimation, what could have done to improve the instruction you ceived prior to your confirmation?

This information can be secured eithe asking the group for immediate oral answ or by suggesting that answers first be w ten and then shared with the group you decide upon the latter course of ac be sure to have pencils and paper availa Never try to force or pressure a man giving an answer when he seems relu to do so. There certainly will be some in the group who will be anxious to s their memories of this important even their lives. Your purpose here is merel accumulate information, though it may referred to in the presentation of the to

When the discussion begins to lag, ceed with the presentation of the mate The best procedure would be to digest information given in the topic, and the present it to the group in your own wo

Be sure to find out before the mee begins what the practices of your own gregation in regard to confirmation ar you don't already know, ask the pastor w textbooks are used for pre-confirmation struction. If possible, have copies of t books available for the men to examin the meeting. Perhaps your pastor would to come and give a resume of the cours instruction. While he is present with ask him also to speak on the manne which the home and the congregation undergird the program of instruction.

Allow sufficient time at the close of meeting for the discussion of question the men have no questions they wish to use the suggested questions as listed. devotional service recommends that the gram end with the Lord's Prayer and Benediction.

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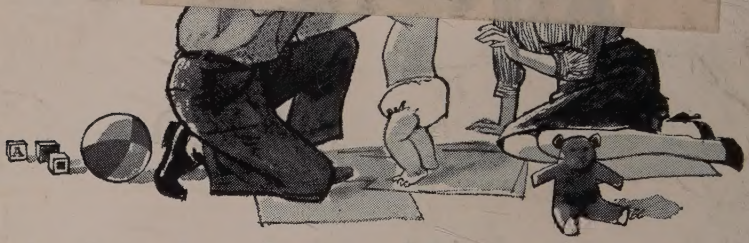

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